THE INQUIRER

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ORGAN OF UNITARIAN CHRISTIANITY AND FREE RELIGIOUS FELLOWSHIP

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"FORWARD, OVER OUR GRAVES"

The Age of Faith

AN AGE of faith has died. It was welcomed a century and a half ago by the above magnificent words of Goethe; it was brought to an end by the wounds of the First World War. It went out with the still visionary words of President Wilson, General Smuts, and, on a different plane, Mr. Lloyd George. Those statesmen could still speak in terms of noble generalisation, giving winged hope to the ideals of mankind—or to men who could listen to them. The words spoken by the Prime Minister of England at the close of the war, although much derided since, were probably meant when he uttered them. They were meant because they expressed the hope of a people who still lived by faith. "A land fit for heroes to live in". That was to be the land that the people of Britain were to create when the First World War was over. They believed they could do so; and the politician sensed their belief and gave it a kind of triumph in words that stirred the mind and heart.

The Nineteenth Century

It is fashionable now to sneer at the optimism of the nineteenth century and regard that as some kind of spiritual disease. We were much better off, this is the implication of much fashionable teaching, by acknowledging that we are a worthless people, and more or less helpless because of our nature amidst the difficulties that afflict us. That is the teaching that comes from many spiritual leaders inside and outside the churches. Withdraw from the "world" or accept it with as brave a show of resignation as it is possible to put up; that is regarded as the function of the spiritually mature man. The nineteenth century—an age of faith—knew at least how to put its faith into action. It preached the economic unity of the world, and carried out its preaching by almost universal free trade between nations. It believed in live and let live, and one national could travel in another nation without the slightest restraint. "Business men", writes a correspondent in *The Times*, of July 30th, from the Middle East, "in these regions, use up as many as half-a-dozen volumes of passports each year, and have to carry them all, bound bulkily together".

Modern Statesmanship

We are more enlightened because everybody hates war. Our ancestors did not. Yet we prepare for war on a scale that would have turned Gladstone—if he had still remained the Gladstone of the nineteenth century—into a fanatical pacifist. We have developed the art of statesmanship to a sensitive perception unknown to our forefathers. A statesman at an international conference takes many experts with him just to make sure he does not go wrong. Yet recently after days and days of meetings, the representatives of the Four Powers could not even decide on an agenda for a future meeting of Foreign Ministers. And the nadir of modern statesmanship surely has been reached when a group of Friends, visiting Russia and having an interview with Mr. Malik, become headline news. They bring back with them "suggestions" from Mr. Malik. An unknown group of Friends! And the whole world apparently is beginning to sigh more easily because this is so. This is the very fantasy of bankrupt statesmanship. Statesmen have to converse with one another now through self-appointed, humble mediatories. All honour to the mediatories, but shades of the distant age of faith!

Cascades of Noughts

After the Second Great War, it is true, there is little cynicism but there is little faith. The human spirit seems to summon its strength to meet crisis after crisis as it arises. It rarely looks beyond each and it rarely looks behind. "Sufficient unto the day is the evil thereof", for there is plenty of evil ahead and there is no use entering into it before it is absolutely necessary. So the grand phase, the uplifting vision, has almost vanished from public life. There is no winged hope; for those engaged in public life are engaged in fighting the particular crisis of the moment. There is only calculation from twelve months to twelve months about the best way to "solve our difficulties" (the stock phrase that has taken the place of the phrases of hope in the past). The public in nearly every country is deluged with figures, plans, calculations of rearmament, cascades of noughts, but no food for the spirit. Social welfare everywhere provides food for the body—and no one with any knowledge of the life of the past will despise that—but where is the food for the spirit?

A Universalism of Humanity

The loss of faith today is caused by the clash between "faiths". Great human masses under various leaders either actually or metaphorically are marching against one another. Peace is thought of not as an agreed compromise between various ways of life, but as the total triumph of one faith over another. It can be said that some of the most glowing hopes today are conceived in the idea of some grand social victory of one group of masses over another. Apocalyptic ideas are held in Asia about the triumph of the East over the West; in the Middle East peoples learn to hate one another, and their faith in the future is conceived in the triumph of hate. The tension between Communism and the West is apparent enough, only to be ended, in the minds of many, by the subjugation of one side by the other.

The life of the spirit ought to be able to rise above all this and conceive a universalism of humanity greater than all the teachings of the Sectarian faiths.

One of the most pathetic conclusions of the delegation of the Friends is that the Russian people are much like other peoples. Pathetic because it was possible to anticipate that they were not. The same conclusion no doubt would be arrived at by a Russian delegation about the British or American people.

A faith to live for is the faith that, come weal or woe, there is a universal humanity to be found above all differences.

SOME NEW GERMAN UNITARIANS

By Raymond Hodkinson

THIS YEAR I had the great good fortune to spend a month in Germany with the Air Force, to work with Germans, to visit certain new German groups described as Unitarians, and to make a gratifying acquaintance with their leaders.

Germany has every known modern problem.

The people live in austerity, yet not in the misery of two years ago. German resource and persistence are evident in the rebuilding of town centres, factories, commerce and culture. It is a free economy, but as a Hamburg exporter said to me, "sometimes we have too much democracy" in economics.

Hitler and the Nazi days are considered unfortunate but best forgotten, not analysed. Democracy, which the Americans propagate as inheritor of that public enthusiasm previously harnessed to Nazism, is rejected. The more phlegmatic and unpretentious British version of democracy seems better understood and respected. The only popular interest in the Government at Bonn is that taken by Catholics in Dr. Adenauer's Coalition and by trade unionists in Dr. Schumacher's Social Democrats.

Communism and the Russians are universally disliked and derided. This is because of Hitler's hate propaganda and his Russian campaign, rather than because of enthusiasm for ideologies of Democracy or a Western way of life. Western propaganda against Communism appears to them like Hitler's. Therefore Hitler was right, after all, in his fundamentals. I think this is the soil in which Nazism is taking root again.

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Every German I spoke to was against rearmament. Such slogans as "Ohne Mich" and "Keine Korea in Deutschland" —"Count me Out" and "No Korea in Germany" are telling. Germans know the full horrors and results of modern war at first hand. They know the life in the Russian Zone of Germany nearly at first hand. If ever forced to choose, it seems they will choose the latter. Germany might even become the first pacifist nation, could she replace her negative attitude to military power by a positive policy based on moral courage and a faith in the moral order strong enough to enable personal sacrifice.

All Germans desire only to be left alone to live an orderly, peaceful life. Meanwhile, said a hausfrau, "We live only from day to day". And this longing for orderliness is left to express itself in things mechanical and in "Gemütlichkeit". The outward poise of a German often conceals desperate inner uncertainty and longing.

In some towns there is resentment against Britain at the incredible air raids against the population, though not in cosmopolitan Hamburg. Contrarily, after my addressing a congregation, a woman clasped my hands fervently and declared for utter brotherhood between our Teutonic peoples. The British are liked the same as any other Europeans. Friendliness is readily responded to. The warmth of the welcomes given me as a Unitarian from England was moving.

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The Unitarian groups I visited had started since the war and were encouraged by the British Control Commission. Liberal religionists in other countries know little about them and tend to suspect humanism and Nazism.

In Hanover, I visited Dr. Schacht and his wife. He is an architect, was crippled in the 1914-18 war, and leads a Unitarian congregation meeting in the Garrison Methodist Church in the Georgplatz. I attended their simple monthly service, with a congregation of fifty middle-aged and attentive people. A candle burned. Seated, we sang hymns by German poets, typed on sheets. A pastor of the Free Evangelical Church, Professor Kressel, gave us a sermon and treated us to a cornet solo, accompanied on the harmonium by his wife. My short, awkward German address was received graciously.

Dr. Goegginger, of Hanover, was perhaps my most stimulating acquaintance, and his charming family. Formerly a minister of the Free Religious Church, he is now a travelling minister for the German Civil Labour Organisation. He visits the Germans and East Europeans working for the Army and Air Force. They respond with personal interest to discussions introducing liberal religious ideas. The dogmas of orthodox religion were no sustenance to them in their terror and misery, and in some camps they have given Catholic and Evangelical chaplains a rude reception. Doctorates in Philosophy and Theology, a home crammed with books and manuscripts, he is among the most active and advanced liberal religious thinkers in Germany.

In Hamelin I spent some pleasant hours in the home of Hanna Ketelsen, secretary of German Unitarian Youth. Her husband, a former Luftwaffe officer, had recently returned from Russia, yet looked well. The G.U.Y. groups seem to exist independently of adult congregations. Traditional worship has been rejected along with traditional dogma. The occasional devotions take place in the open for communion with God through nature and love of one's country. The Klut is a beautiful hill outside Hamelin with a hostel on the summit. It has seen many gatherings of German Unitarian Youth. In 1949 a "Klut-Konferenz" of many different liberal religious movements in Germany endeavoured after some degree of unity, with vigorous debate.

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In the lone upstanding house of Wilhelm Paysen and his kind wife in wasted Hamburg I spent a weekend, memorable for its interchange of friendship and ideas. Herr Paysen, a business man, has founded in Hamburg one of several congregations forming the German Unitarian Association. They meet for lectures and discussion rather than worship. German thinkers, Albert Schweitzer and the great American Unitarians are their written inspiration. They have done with orthodox religion and all its works, as have the mass of Germans. Even 95 per cent. of the church-goers, said Herr Paysen, disbelieve in the Church's preaching. A new church is needed, such as Emerson prophesied:—

"There will be a new church founded on moral science, at first cold and naked, a babe in a manger again, the algebra and mathematics of the ethical law, the church of men to come, without shawms and psaltery or sackbut; but it will have heaven and earth for its beams and rafters, science for its symbol and illustration."—(*Conduct of Life—Worship.*)

In this endeavour the G.U.A. desires intellectual exchanges with British and American Unitarianism, in hammering out reliable essentials. He was delighted when I assured him that British Unitarians would understand the reason and nature of this arduous exploration of ideas by which German Unitarians are attempting a new faith to live by and a new church to work for. He felt this endeavour misunderstood by some national liberal movements with a more traditional and churchly development.

Wilhelm Paysen has tried hard for unity of organisation among the many different German religious movements. Some are Christian, others not; some are churches, others not. Geography and personalities also divide them.

He admitted that there were some former Nazi sympathisers among these new Unitarian congregations, also associates of the semi-Nazi "German Faith Movement". This only reflected the professional and commercial classes at large. There had seemed worthy reasons for sympathy in the early days. Would not the British Conservative middle classes have done the same in the same circumstances? Regret, yes. Abject apology, no.

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We British are uncomfortable as re-educators. But here is a practical job British Unitarians could do, simply by extending comradeship along the new path on which these people have set their feet.

His nephew, Harro Paysen, leads a Unitarian youth group in Hamburg. Groups in the North have left the German Unitarian Youth and affiliated to the Gefährtenschaft, a federation of many youth groups from Ethical to Free Evangelical. Harro gained much by his tour of British Unitarianism and the U.Y.P.L. last year.

In Germany appear at least a dozen lively liberal religious periodicals with such titles as *Belief and Deed, By New Ways, Freedom of Spirit, Christ and World, Leaves from the Klut,* and scores of news sheets, but few books.

I left Germany feeling that these new groups represent a fundamental stirring of free religion among the people, quite apart from the universities and traditional churches as hitherto. Their members share the outlook on politics, war, peace and humanity of most decent Germans today. They are in advance of their people in vision. They are longing for that faith in moral values and spiritual realities so essential, yet so hard to believe in, in modern Germany. Their great expectation from free worship and thought is for Light. How Germany needs it! "The people that walked in darkness have seen a great light" is a favourite prophetic text. The new ethical church of Emerson is their goal.

These religious developments are coming directly from the life lived in Germany today. Could we, for example, claim the same for British Unitarianism today?

FREE CHRISTIANITY

By John Rowland

I DO NOT think that it is, as a rule, sufficiently realised in Unitarian circles that the population as a whole is scarcely aware of Unitarianism. That there are countless thousands of people who are Unitarians without knowing it seems to me obvious; yet, not knowing that there are Free Christian and Unitarian Churches, these people tend to lapse into indifferentism or become in practice, if not in theory, agnostics or atheists.

The fact is that for many people Christianity is regarded as such a dogmatic—almost a totalitarian—religion that they cannot imagine a religious body meeting regularly for worship without requiring assent to compulsory creeds and without asking prospective members to "sign on the dotted line" of assent to a formal code of belief. Admittedly, the more orthodox of Churches, from the Church of Rome to the Salvation Army, *do* require such assent, and possibly that fact is the reason why most of them have lost a good deal of ground in the past fifty years or so. Unitarian churches, of course, have small congregations likewise; possibly this is due to the fact that many disillusioned churchgoers have tended to throw overboard their beliefs in all religions, holding that it is impossible, in this twentieth century, to retain any vestige of the theology of the past.

This, I think, is the weakness of some critics who have held that Unitarianism places too much emphasis on science. For good or ill, we live in a scientific age. Everything which colours our lives nowadays, from the telephone to the atom bomb, has its origin in the work of scientific researchers; and a religion which tries to build in a mental vacuum, without due regard to scientific discovery, will never again command the assent of the thoughtful young.

Yet—I shall be told—the theological fashions of the day do not point in a scientific direction. All sorts of theological thinkers, from Karl Jaspers to Karl Barth, take what can only be called an apocalyptic view of the human dilemma, and tend to disregard the need to come to terms with scientific discovery. Not since the Darwinian revolution in thought in the middle of the last century has there been such a widespread distrust of science by theological thinkers as there is now.

Free Christian thinkers of various schools therefore have a great responsibility. They are the only kind of Christians who can relate their everyday lives with their religious ideals. They do not need to keep their minds divided into watertight compartments. They are able to see that what they do during the week can be directly related with what they do in their places of worship on Sundays.

This is what it is necessary to make known to the general public. Of course, a certain number of more or less dogmatic Christians become Free Christians or Unitarians every year; a somewhat smaller number of atheists or agnostics join the fellowship of a Unitarian Church. But the total number, throughout the country, who are thus affected must be a small proportion of all those who are becoming disillusioned with dogma on one side, and being gradually brought to despise the aridity of agnosticism on the other. And the vast army of indifferentists are scarcely being touched. Yet those of us who have come into the fellowship of a rational church after years of wandering in the wilderness are deeply aware that Free Christianity has something vital to offer the thoughtful man. And how is this to be brought home to him? More literature of the kind so admirably produced by the Lindsey Press? More "Wayside Pulpit" messages? Better co-operation with the local newspapers, so that events in Unitarian and Free Christian churches are more widely reported and better publicised? May be all these have their part to play. But more and more I am coming around to the conclusion that if Christianity of our kind is to be once again a power in the land, it is vitally necessary for all who are believers in it to announce themselves as such. We have civic services in the Parish Church; when a Unitarian is Mayor of a town (and Unitarians have, on the whole, given much to the social development of the communities in which they find themselves), why not see that some of the organised religious life of the town centres on the Unitarian church? And more of the services of trades unions and professional organisations might be brought to the Free Christian rather than the dogmatic church. To announce that one is a Unitarian should be a matter of pride. When people become proud of their faith, others take notice. And when the population has taken notice of a Church, the battle of establishing the value of that Church in the hearts of the population is already half won.

LETTER FROM THE KHASI HILLS

By Margaret Barr

NEARLY eight weeks since my last letter, and what weeks! It is a pity that "The Rains Came" has been used as a title for a novel about India, as it is the obvious one for a story about Kharang if I ever get around to writing one.

Before I decided to build my Rural Centre here I made careful inquiries about the climate, having seen the place myself only in the winter. I was told that the rainfall was heavier than in Shillong, a piece of information that I now find to have been a masterpiece of under-statement. We had a few showers in March and April and a terrific downpour on May 1, but it was not until June 3 that the rains really came and from then till the 11th we were nearly washed and blown away, for a howling gale blew all the time, day and night, finding every chink and cranny for the rain to pour into the house, until we had scarcely a dry inch anywhere and not a single dry garment and a mud-floor kitchen that was just a sea of mud.

The only previous experience of mine that even remotely resembled what we then endured was a storm on the voyage home in March, 1937, when we discovered afterwards that all cross-Channel shipping had been stopped for twenty-four hours, so that we, chugging up to Antwerp in a German cargo boat, had the Channel and that part of the North Sea to ourselves.

But to return to Kharang. A few days in the middle of June were beautiful, without rain or wind or mist. It was grand to be able to converse again without having to bawl at the tops of our voices, to hear the clock ticking on the mantelpiece and the cuckoo calling from the distant woods, and even to see the sun for a few hours. But then the mist shut down again, and though only for two days at the beginning of July and again for the last two days have we had a repetition of the terrific storm of June 3 to 11, with torrential rain and wind together, we have been enveloped in a thick wet blanket of mist and not had so much as a glimpse of the sun. If I live here long I shall turn into a sun-worshipper and my favourite text will be Isaiah 45, 15.

My household has not changed much since I last wrote. The fourteen-year-old orphan girl became homesick after a fortnight and went home, and for over three weeks I had no help at all. Then an older girl came from Jowai. But the weather and loneliness are proving too much for her too, and she has declared her intention of returning to Jowai as soon as the weather permits.

Carley is still here and getting on pretty well with his studies. We have made a fairly exhaustive study of the Prophets and the teaching of Jesus and are now embarking upon the preparation in Khasi of material for Sunday School work, inspired thereto by the receipt of a magnificent bundle of leaflets and pamphlets from the Education Department of the AUA. He is a nice boy, but the more I see of him,

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SOME NEW GERMAN UNITARIANS

By Raymond Hodkinson

THIS YEAR I had the great good fortune to spend a month in Germany with the Air Force, to work with Germans, to visit certain new German groups described as Unitarians, and to make a gratifying acquaintance with their leaders.

Germany has every known modern problem.

The people live in austerity, yet not in the misery of two years ago. German resource and persistence are evident in the rebuilding of town centres, factories, commerce and culture. It is a free economy, but as a Hamburg exporter said to me, "sometimes we have too much democracy" in economics.

Hitler and the Nazi days are considered unfortunate but best forgotten, not analysed. Democracy, which the Americans propagate as inheritor of that public enthusiasm previously harnessed to Nazism, is rejected. The more phlegmatic and unpretentious British version of democracy seems better understood and respected. The only popular interest in the Government at Bonn is that taken by Catholics in Dr. Adenauer's Coalition and by trade unionists in Dr. Schumacher's Social Democrats.

Communism and the Russians are universally disliked and derided. This is because of Hitler's hate propaganda and his Russian campaign, rather than because of enthusiasm for ideologies of Democracy or a Western way of life. Western propaganda against Communism appears to them like Hitler's. Therefore Hitler was right, after all, in his fundamentals. I think this is the soil in which Nazism is taking root again.

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Every German I spoke to was against rearmament. Such slogans as "Ohne Mich" and "Keine Korea in Deutschland" —"Count me Out" and "No Korea in Germany" are telling. Germans know the full horrors and results of modern war at first hand. They know the life in the Russian Zone of Germany nearly at first hand. If ever forced to choose, it seems they will choose the latter. Germany might even become the first pacifist nation, could she replace her negative attitude to military power by a positive policy based on moral courage and a faith in the moral order strong enough to enable personal sacrifice.

All Germans desire only to be left alone to live an orderly, peaceful life. Meanwhile, said a bauefrau, "We live only from day to day". And this longing for orderliness is left to express itself in things mechanical and in "Gemütlichkeit". The outward poise of a German often conceals desperate inner uncertainty and longing.

In some towns there is resentment against Britain at the incredible air raids against the population, though not in cosmopolitan Hamburg. Contrarily, after my addressing a congregation, a woman clasped my hands fervently and declared for utter brotherhood between our Teutonic peoples. The British are liked the same as any other Europeans. Friendliness is readily responded to. The warmth of the welcomes given me as a Unitarian from England was moving.

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The Unitarian groups I visited had started since the war and were encouraged by the British Control Commission. Liberal religionists in other countries know little about them and tend to suspect humanism and Nazism.

In Hanover, I visited Dr. Schacht and his wife. He is an architect, was crippled in the 1914-18 war, and leads a Unitarian congregation meeting in the German Methodist Church in the Gengelstr. I attended their simple monthly service, with a congregation of fifty middle-aged and elderly people. A crude harmed. Seated, we sang hymns by German poets, typed on sheets. A pastor of the Free Evangelical Church, Professor Kessel, gave us a sermon and treated us to a concert solo, accompanied on the harmonium by his wife. My short, awkward German address was received graciously.

Dr. Geggingar, of Hanover, was perhaps my most stimulating acquaintance, and his charming family. Formerly a minister of the Free Religious Church, he is now a travelling minister for the German Civil Labour Organization. He visits the Germans and East Europeans working for the Army and Air Force. They respond with personal interest to discussions introducing liberal religious ideas. The dogmas of orthodox religion were no sustenance to them in their terror and misery, and in some camps they have given Catholic and Evangelical chaplains a rude reception. Doctorates in Philosophy and Theology, a home crammed with books and manuscripts, he is among the most active and advanced liberal religious thinkers in Germany.

In Hamelin I spent some pleasant hours in the home of Hanna Ketelsen, secretary of German Unitarian Youth. Her husband, a former Luftwaffe officer, had recently returned from Russia, yet looked well. The G.U.Y. groups seem to exist independently of adult congregations. Traditional worship has been rejected along with traditional dogma. The occasional devotions take place in the open for communion with God through nature and love of one's country. The Klut is a beautiful hill outside Hamelin with a hostel on the summit. It has seen many gatherings of German Unitarian Youth. In 1949 a "Klut-Konferenz" of many different liberal religious movements in Germany endeavoured after some degree of unity, with vigorous debate.

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In the lone upstanding house of Wilhelm Paysen and his kind wife in wasted Hamburg I spent a weekend, memorable for its interchange of friendship and ideas. Herr Paysen, a business man, has founded in Hamburg one of several congregations forming the German Unitarian Association. They meet for lectures and discussion rather than worship. German thinkers, Albert Schweitzer and the great American Unitarians are their written inspiration. They have done with orthodox religion and all its works, as have the mass of Germans. Even 95 per cent. of the church-goers, said Herr Paysen, disbelieve in the Church's preaching. A new church is needed, such as Emerson prophesied:—

"There will be a new church founded on moral science, at first cold and naked, a babe in a manger again, the algebra and mathematics of the ethical law, the church of men to come, without shawms and psaltery or sackbut; but it will have heaven and earth for its beams and rafters, science for its symbol and illustration."—(*Conduct of Life—Worship.*)

In this endeavour the G.U.A. desires intellectual exchanges with British and American Unitarianism, in hammering out reliable essentials. He was delighted when I assured him that British Unitarians would understand the reason and nature of this arduous exploration of ideas by which German Unitarians are attempting a new faith to live by and a new church to work for. He felt this endeavour misunderstood by some national liberal movements with a more traditional and churchly development.

Wilhelm Paysen has tried hard for unity of organization among the many different German religious movements. Some are Christian, others not; some are churches, others not. Geography and personalities also divide them.

He admitted that there were some former Nazi sympathizers among these new Unitarian congregations, also associates of the semi-Nazi "German Faith Movement". This only reflected the professional and commercial classes at large. There had seemed worthy reasons for sympathy in the early days. Would not the British Conservative middle classes have done the same in the same circumstances? Regret, yes. Abject apology, no.

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We British are uncomfortable as re-educators. But here is a practical job British Unitarians could do, simply by extending comradeship along the new path on which these people have set their feet.

His nephew, Hans Paysen, leads a Unitarian youth group in Hamburg. Groups in the North have left the German Unitarian Youth and affiliated to the Gelöbnisschaft, a federation of many youth groups from Ethical to Free Evangelical. Hans gained much by his tour of British Unitarianism and the U.Y.P.L. last year.

In Germany appear at least a dozen freely liberal religious periodicals with such titles as *Belief and Deed*, *By New Ways*, *Freedom of Spirit*, *Christ and World*, *Letters from the Klut*, and scores of news sheets, but few books.

I left Germany feeling that these new groups represent a fundamental stirring of free religion among the people, quite apart from the universities and traditional churches as hitherto. Their members share the outlook on politics, war, peace and humanity of most decent Germans today. They are in advance of their people in vision. They are longing for that faith in moral values and spiritual realities so essential, yet so hard to believe in, in modern Germany. Their great expectation from free worship and thought is for Light. How Germany needs it! "The people that walked in darkness have seen a great light" is a favourite prophetic text. The new ethical church of Emerson is their goal.

These religious developments are coming directly from the life lived in Germany today. Could we, for example, claim the same for British Unitarianism today?

FREE CHRISTIANITY

By John Rowland

I DO NOT think that it is, as a rule, sufficiently realised in Unitarian circles that the population as a whole is scarcely aware of Unitarianism. That there are countless thousands of people who are Unitarians without knowing it seems to me obvious; yet, not knowing that there are Free Christian and Unitarian Churches, these people tend to lapse into indifferentism or become in practice, if not in theory, agnostics or atheists.

The fact is that for many people Christianity is regarded as such a dogmatic—almost a totalitarian—religion that they cannot imagine a religious body meeting regularly for worship without requiring assent to compulsory creeds and without asking prospective members to "sign on the dotted line" of assent to a formal code of belief. Admittedly, the more orthodox of Churches, from the Church of Rome to the Salvation Army, *do* require such assent, and possibly that fact is the reason why most of them have lost a good deal of ground in the past fifty years or so. Unitarian churches, of course, have small congregations likewise; possibly this is due to the fact that many disillusioned churchgoers have tended to throw overboard their beliefs in all religions, holding that it is impossible, in this twentieth century, to retain any vestige of the theology of the past.

This, I think, is the weakness of some critics who have held that Unitarianism places too much emphasis on science. For good or ill, we live in a scientific age. Everything which colours our lives nowadays, from the telephone to the atom bomb, has its origin in the work of scientific researchers; and a religion which tries to build in a mental vacuum, without due regard to scientific discovery, will never again command the assent of the thoughtful young.

Yet—I shall be told—the theological fashions of the day do not point in a scientific direction. All sorts of theological thinkers, from Karl Jaspers to Karl Barth, take what can only be called an apocalyptic view of the human dilemma, and tend to disregard the need to come to terms with scientific discovery. Not since the Darwinian revolution in thought in the middle of the last century has there been such a widespread distrust of science by theological thinkers as there is now.

Free Christian thinkers of various schools therefore have a great responsibility. They are the only kind of Christians who can relate their everyday lives with their religious ideals. They do not need to keep their minds divided into watertight compartments. They are able to see that what they do during the week can be directly related with what they do in their places of worship on Sundays.

This is what it is necessary to make known to the general public. Of course, a certain number of more or less dogmatic Christians become Free Christians or Unitarians every year; a somewhat smaller number of atheists or agnostics join the fellowship of a Unitarian Church. But the total number, throughout the country, who are thus affected must be a small proportion of all those who are becoming disillusioned with dogma on one side, and being gradually brought to despise the utility of agnosticism on the other. And the vast army of indifferentists are scarcely being touched. Yet those of us who have come into the fellowship of a rational church after years of wandering in the wilderness are deeply aware that Free Christianity has something vital to offer the thoughtful man. And how is this to be brought home to him? More literature of the kind so admirably produced by the Lindsey Press? More "Wayside Pulpit" messages? Better co-operation with the local newspapers, so that events in Unitarian and Free Christian churches are more widely reported and better publicised? May be all these have their part to play. But more and more I am coming around to the conclusion that if Christianity of our kind is to be once again a power in the land, it is vitally necessary for all who are believers in it to announce themselves as such. We have civic services in the Parish Church; when a Unitarian is Mayor of a town (and Unitarians have, on the whole, given much to the social development of the communities in which they find themselves), why not see that some of the organised religious life of the town centres on the Unitarian church? And more of the services of trades unions and professional organisations might be brought to the Free Christian rather than the dogmatic church. To announce that one is a Unitarian should be a matter of pride. When people become proud of their faith, others take notice. And when the population has taken notice of a Church, the battle of establishing the value of that Church in the hearts of the population is already half won.

LETTER FROM THE KHASI HILLS

By Margaret Barr

NEARLY eight weeks since my last letter, and what weeks! It is a pity that "The Rains Came" has been used as a title for a novel about India, as it is the obvious one for a story about Kharang if I ever get around to writing one.

Before I decided to build my Rural Centre here I made careful inquiries about the climate, having seen the place myself only in the winter. I was told that the rainfall was heavier than in Shillong, a piece of information that I now find to have been a masterpiece of under-statement. We had a few showers in March and April and a terrific downpour on May 1, but it was not until June 3 that the rains really came and from then till the 11th we were nearly washed and blown away, for a howling gale blew all the time, day and night, finding every chink and cranny for the rain to pour into the house, until we had scarcely a dry inch anywhere and not a single dry garment and a mud-floor kitchen that was just a sea of mud.

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product as he is of the bad old type of education, the more impressed do I become with the wisdom of Gandhi in revolutionising Indian education by introducing Basic, and the more sure do I become that for a permanent, full-time co-worker in this Rural Centre enterprise, somebody with little or no book-learning but with self-reliance, humility and practical experience of village life, will be of far more use to me than any of these high school and college educated boys. The ideal, of course, is someone who has both, but where is such to be found? The only two or three I know amongst the Khasis are already fully occupied in Government service in Basic Education, and any way not one of them is a Unitarian. I had hoped that Mr. Turkman might be the one, for though he has neither degree nor even Matric, he has taught himself English, has a questing mind, a humble spirit, and an immense wealth of the kind of practical experience that is most valuable for this kind of enterprise. But he has again been in hospital for a month and writes from Lucknow that he does not expect to be able to return at present. And I now feel sure that the most I shall ever be able to count on from him is occasional visits during the dry season.

The work goes on and I have no doubt that, in His own good time, God who called Hajom Kissor Singh to found this church, will raise up amongst his followers one who shall be worthy and able to take up the work of leadership and make it worthy of its founder and of the name it bears.

Kharang, July 13.

IMMORTAL LIFE

By James Gladstone

(*James Gladstone is a clergyman in the Isle of Arran*)

"Without Immortality the universal belief in a future life and all man's moral and religious ideals would be unaccountable anomalies, a cruel and senseless mockery without a parallel; not in this way do we interpret the swallow's migratory instincts or the squirrel's preparations for its winter's sleep."—James Ward.

THERE are many today whose faith in Immortality has grown dim. One cause of this is, no doubt, the realisation of the very close connection which exists between brain and mind. When the cells of the brain get worn by old age the mind becomes less alert: when the brain gets injured by a blow or by a disease like meningitis, the result may be imbecility. Is it not reasonable then, to think that if the brain were destroyed, the mind also would cease to exist? It is hardly surprising that some scientists hold that brain is both the source and director of thought, as water is the source of steam, and that to most people there seems nothing strange in the idea of a Brains' *Trust*!

Some of those who are perplexed are unaware that there is definite scientific evidence that the mind is independent of space and, it seems, to some degree, of time also. René Warcollier, in France, gathered together a little group of experimenters. In one room a drawing was made of something and all concentrated their attention on this. In another room those present tried to catch the thought of the first group and either drew or wrote a description of what seemed to come through—often with success. Gradually the distance was widened between the two groups, until messages were being received from America. Distance had no effect upon the clearness of the message. Professor J. B. Rhine, of Duke University, U.S.A., made similar experiments which were also successful, but his chief pioneer work was done with cards. Students of the University and others were asked to name the cards of a pack of 25 which lay on a table, faces downward. Rhine, being a mathematician, calculated that 5 cards out of 25 might be correctly guessed by chance. The average, however, was 7 out of 25 for thousands of trials. One man averaged 8 out of 25 through 700 runs of the pack. Occasionally all the cards in the pack were correctly named. Many experiments were made also, in which the cards were named *before* they were shuffled. The average here was only 5·50, but as there were 4,500 runs, this was well above chance expectation. Such experiments do not, of course, prove Immortality, but they do seem to show that there is "something extra-physical or spiritual" in human personality. They counter-balance the rather devastating effect which comes from the consideration of the very intimate connection that lies between brain and mind and helps us to look more hopefully at evidence of a wider kind.

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The late Professor Whitehead, in *Essays in Science and Philosophy*, says, "The only evidence for Immortality is the reaction of our own nature to the general aspect of life in the Universe". This, at first, may not seem very illuminative, but Whitehead was not the kind of person who talked through his hat and the statement is profound. It means, I think, that we cannot get at the truth about Immortality by scientific discussion of the relation between mind and brain. We must be much less "parochial". When we look at things against a wider background, they are sometimes changed almost beyond recognition. To common sense, e.g., the earth is motionless, but seen against the background of modern astronomy, it is moving with tremendous rapidity. Chairs and tables look solid, but to modern science, they are masses of whirling electricity. It will be the way of reason then, to pull off the blinkers which confine our vision to what is in front of our noses and try to look at this tremendous question against the background of our whole experience, what impression does our environment make upon us? Whitehead, in the book above mentioned, says of his wife—"Her vivid life has taught me that beauty, moral and æsthetic, is the aim of existence". And Einstein, who has been described as the greatest mathematical mind of all time, in his last book, written after 30 years of reflection, tells us he feels sure the Universe has a basis of order and beauty. Beauty is at the door and at every turn. It is found in the largest things and in the smallest—in the flaming constellation of Orion and in the exquisite little wind-flower in the woods; in the mighty Atlantic and in the tiny shell, left by it on the lonely strand, after the tide has ebbed. And beauty seems to be essentially timeless.

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Though it is revealed to us in what is outward and changing, have we not an intuition that it is the reflection of an eternal Beauty? "The flower is not its loveliness", says George Macdonald, and it is "its loveliness we must love". Or, to look at the question from the opposite point of view, we can imagine the rose to last eternally, but would it be more wonderful, if this were its destiny, than it is today, graced by dew-drops in the sunrising? Time here seems to have no relevance. We see the rose and we glimpse eternity. And in the world there is the more arresting beauty of human character. "No heroic deed", says Whitehead, "depends for its heroism upon the exact second at which it occurs". The death of Captain Oates at the South Pole and the refusal of Hugh Dormer, in loyalty to his religion, to take with him the lethal tablet, as he set out on a mission where capture would have meant scientific torture, are as splendid today as on the day on which they were accomplished. Their memory is a constant inspiration and we feel that the characters in which such heroism was expressed, cannot belong to the dust. Which of us who has been privileged to know some-one generous, brave and fine, but feels that the Power which has brought into existence something so wonderful, ought to be able to hold it, in its beautiful being, for ever. It seems profane to suggest that the only thing to be done with such beauty is to waste it. "Love is revealed in its greatest strength when death is near and love cannot but conquer death", says Nicolas Berdyaev. We know that there are those for whom we would die and for whom, indeed, we would give our own souls. Love can go down into death undefeated and in this there is the prophecy that it will be able to overcome what is after all just the working out of a physical law.

FESTIVAL SERVICES IN LONDON

VISITORS to London in August are assured of a very hearty welcome to the Festival of Britain Services at Stamford Street Chapel on the four Sunday evenings at 6.30, when the special visiting ministers, Rev. W. B. Tavener, Rev. F. Bullock, Rev. L. Redfern and Rev. H. S. Carter, will preach on the theme "A Faith for Living". These services will also provide an opportunity for London Unitarians to hear some of our well known provincial ministers.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

THE COLLEGES

SIR,—I feel that a very vital point is overlooked in the letter of Mr. P. M. Oliver. The cost of M.C.O. to the denomination is not merely the £118 subscribed annually by individuals who thereby become "trustees" of the College. The cost to the denomination is the loss of that support for which the costly buildings and endowments of the College were generously provided by our Fathers. Manchester College from its foundation, during its migrations and under its various titles, was endowed to train young men in the principles and beliefs of Liberal Christianity, and particularly to prepare them for the ministry of those churches dedicated to that faith. In the London days young laymen from such families shared to some extent the residence provided for ministerial students, for the older Universities did not open their doors to unorthodox opinjons.

So far from the presence of Manchester College in Oxford influencing and widening the views of the University, as was once hoped, it would now appear that the main purpose of its existence as a College is belittled. Its comparative failure to attract the type of man wishing to become a minister, trained and qualified to preach and spread the gospel of Liberal Christianity, is the cost to the denomination. It is that failure which makes the need to support the U.C.M. Appeal so urgent.—Yours, *M. Edith Martineau.*

London.

SIR,—Mr. Oliver's statement that "the cost of M.C.O. to the denomination in 1949/50 was £118 11s. 0d., an average of 9s. 10d. per congregation in England", is open to a complete misunderstanding. Actually the cost to the denomination was *nil*; there are no congregational contributions. £118 was contributed by about 120 personal subscribers, not necessarily connected with the denomination at all. In return for that contribution we have the privilege of administering, through our Committee, a trust income of £7,000 per annum; and the Committee is elected at an Annual Meeting attended chiefly by Committee members and alumni. It is noteworthy that two attempts to introduce a more democratic method of election were defeated this year, as recorded in your brief report, after having previously been rejected by the Committee for no ascertainable reasons, when submitted to them by 12 trustees of some standing. What M.C.O. needs is a large increase in the number of personal subscribers (trustees) who will take a practical interest in it.—Yours,

London. *Mortimer Rowe.*

SIR,—It is difficult to see how Mr. Allen arrives at his figure of £900 per annum per student.

Last year, U.C.M. had seven whole and six part time students, the total expenditure was £5,137 and the income £3,291—a rough average of £400 per student. Hence the need for the U.C.M. Appeal Fund to bridge the gap of £2,000 per annum.

In the same period M.C.O. had two students, their total expenditure was £5,498 and their income £7,335—a rough average of £2,700 per annum per student with nearly £2,000 excess of income over expenditure.

It was on the grounds of economy and to avoid the need for the U.C.M. Appeal Fund that the suggestion was made to combine the two Colleges in Manchester, but discussion on these lines would be reopening a subject which has already been closed pro tem. by the Joint Scheme, by which it is hoped to produce an average, assuming the same numbers of students, of something in the region of £700 per annum per student. But fluctuating numbers of students and other variable factors make averages deceptive, overheads remaining relatively constant.

All the above information is contained in the last printed Annual Report of each College and is of course available to Subscribers and Trustees. The figures are only a general approximation. Each student's circumstances are different. Grants are received from outside sources and bursaries of varying amounts are given. Comparative figures from other denominations though available, do not make it possible to arrive at a true picture for a comparison, because of these variable factors.—Yours, *J. H. Waterson.*

Manchester.

[The anticipated expenditure shown in the report of the Joint Negotiating Committee, and accepted now by the two Colleges is £10,406, as distributed between the two Colleges. It is reasonable to suppose that recent events have added to that expenditure. The number of students allowed for in the report covered by this expenditure is 12. Allowing for the probable increase, the sum of £900 suggested by Mr. Allen cannot be far from the mark. A Joint Committee is now in being to conduct the affairs of both Colleges as a unity. The Report states, "The Joint Committee shall operate its own Bank Account and be responsible for meeting the expenditure of the two Colleges".

We should add, to prevent misunderstanding, that, according to the report, the joint income of the Colleges is not sufficient to cover the above expenditure, thus making necessary the U.C.M. Appeal. —ED.]

SIR,—It occurs to me, after perusing Dr. Mortimer Rowe's letter in your issue of July 28, that the Committee of Manchester College, Oxford, appears to show rather more signs of freedom, reason and tolerance than do its critics. By making experiments and by widening its scope, is it not giving evidence of "a more daring spirit, a more adventurous approach", which Unitarians are now being urged to adopt?—Yours, *K. F. Jones.*

Sidmouth.

DID MacARTHUR SAY IT ?

SIR,—Do you know, I am beginning to doubt if he did? In any case, to quote it and pass it on is surely against the spirit of "Resist not evil". But pacifists are *so* belligerent.—Yours,

Streatham. *Wm. Spooner.*

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

Subscription Rates: 19s. 6d. per annum (post free).

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FAREWELL SERVICES OF THE REVEREND HERBERT BARNES

ON SUNDAY, July 22, 1951, the Reverend Herbert Barnes conducted his Farewell Services at the Church of the Divine Unity, Newcastle-on-Tyne.

Everything conspired to make the occasion an unforgettable experience—the thronged church (never before so full except at the General Assembly Public Meeting), the beautiful flowers, the fervent singing, the superb organ-playing, the lovely atmosphere of friendship, the rapt attention of the congregation and the mystical feeling that here were met a great cloud of witnesses, seen and unseen. Mr. Barnes, doubtless inspired by such a demonstration of goodwill, preached magnificently.

The Morning Service, with "The Function of Memory" as its theme, was a looking back and a giving thanks. Preaching from the text, "Thou shalt remember all the way that the Lord Thy God hath led Thee", Mr. Barnes made his own eloquent contribution to an experience that must surely remain a golden memory for all those who were privileged to share in it—from the deeply impressive reading from I Corinthians to the closing passage of his sermon with its reminder that "there is one thing that can never turn into suffering: the memory of the good that we have tried to do". "There is no indispensable man in God's enterprise", said Mr. Barnes, "your new leader will serve his generation and lead them further on. I should like to be remembered with respect, but never quoted as a precedent".

The subject of the evening sermon was "The Abiding Reality in a World of Change", a plea for seeing things in their proper perspective, crystallised in the text, "Thou art the same and Thy years shall not fail". Reminding his listeners of how the unchristian things tend to fill the foreground of the picture these days, he expressed the conviction that this world can still be mobilised for goodness. "The love of God does not forsake us because we cannot see it", he declared. "I pray that the sense of the eternal reality will be with you in all the good work you try to do in this Church and community. We part with one another but we hold to Him".

FESTIVAL OF BRITAIN

Stamford Street Chapel, London

August 12th, Service, at 6.30 p.m.

Preacher: Rev. Frank Bullock (Bradford)

The Conversazione on the Monday evening was a happy and heart-warming occasion. There was a note of optimism in the proceedings for which Mr. Barnes himself was mainly responsible. "You are going to love your new leader", he declared, "I feel sure of it. Pessimism at this time would be a disservice to the Church. The work will go on, if you will it to go on". And will it we shall, in fairness both to Mr. Barnes and his successor.

After some solos, beautifully sung by members of the choir, came the presentation to Mr. Barnes. This ceremony was performed by Mr. I. M. Philipson, the loyal and indefatigable chairman of the congregation. Mr. Philipson presented Mr. Barnes with a cheque for the handsome sum of £1,064 8s. 6d., subscribed by "the friends of Herbert Barnes" to the "Herbert Barnes Testimonial Fund", as concrete evidence of the affection and goodwill with which he is regarded by his numerous friends in church and community and quite distinct from his office as Minister of the Church. He further invited Mr. Barnes to become an Honorary Life Member of the Church and to accept, by way of superannuation, an honorarium of £150 per annum from church funds. Mr. Barnes, obviously deeply moved, replied in a gracious and genial manner, ending on a note of happy thanksgiving. He reminded us that he had always taken his duties seriously, never allowed any thought of material advantage or personal glory to deflect him from his devotion to his Church and, above all, had tried to make his ministry a human ministry. As Mr. Philipson had said the building of the new Church was a great romance. The growth of numbers and of material assets was good, but the greatest asset of all was this spirit of togetherness.

And then ends an honourable and distinguished ministry. For

22 of the 32 years as our minister Mr. Barnes has had two pulpits —one in the Church and the other in the Press. He has written a shining page in the history of Unitarianism in this country, has made a deep impression on the community amongst whom he has laboured, and has had a lasting influence upon the lives of countless men and women who were inspired by his preaching and example to finer and more courageous living. Men and women have regularly travelled many miles in the most inclement weather to hear him preach, and to worship with him was both a spiritual and an æsthetic experience.

A great and good man; in the measure in which he himself has blessed may he reap his own harvest of blessing. *F. R.*

NEWS FROM THE MIDLANDS

The July Calendar of the Church of the Messiah, Birmingham, records that eight young people attached to the Unitarian Movement at Offenbach, Germany, recently came to this country on a cycling tour and visited that church in May. In May, also, some 30 members of this Congregation visited Oxford when they were shown round the older colleges and Manchester College by Dr. H. J. McLachlan. Waverley Road, Birmingham, is eagerly looking forward to the impending ministry of Mr. Ronald McGraw, whose induction will take place on September 29. West Bromwich records regretfully the death of Mrs. Warnock, widow of the late Rev. Hugh Warnock, who died earlier in the year while President of the Midland Christian Union. On September 15 Mr. Keith Treacher will be inducted to the joint ministries of West Bromwich, Walsall and Tamworth. In June the Rev. Lawrence Chandler was inducted to the pulpit at Lye. The Annual Women's League Service was held at Stourbridge on June 17 when the Rev. Lillian S. Preston was the preacher, and the Anniversary Service was held on July 1, when the Rev. C. H. Easton, of Dudley, preached. Coseley records the visit of a former minister, the Rev. Henry Hall, on June 3, and the holding of the Women's League outing to Anglesey on June 4. Sunday School Anniversary Services were held on July 1 and July 15, Services on the 1st being taken by the Rev. G. J. G. Grieve, of Highgate. At Kidderminster, Miss Jane Badland celebrated her 99th birthday on May 15. The Sunday School outing took place to Church Stretton on June 2. Evesham records recent congregational visits to Evening Service at Kidderminster (the fourth visit) and to Gloucester (the first visit) the Ministry of Barton Street Chapel, Gloucester, having been recently undertaken by the Rev. W. Priestley Phillips in addition to his ministry at Evesham. Women's League Sunday was celebrated on July 1, when Mrs. Mitchell, B.A., National President of the League, was the preacher in th morning; the Evening Service was attended by members of the Kidderminster congregation. *K. G. S.*

A LONDON FESTIVAL SERVICE

London Unitarians who attended the third of the Festival of Britain Services at University Hall recently had a surprise. It had been announced that the preacher would be Rev. George Grieve, B.A. Mr. Grieve conducted the worship but explained that because of the presence in their midst of Dr. Preston Bradley, of Chicago, he felt it was fitting to invite the Doctor to preach instead of himself.

Dr. Bradley has won a world-wide reputation as a preacher. It is said that 5,000 people hear him every week. The People's Church, Chicago, is one of the flourishing churches of American Unitarianism.

A powerful and vigorous speaker, Dr. Bradley commanded the close attention of his listeners for upwards of an hour. He began with a brief outline of his own spiritual pilgrimage. It was amid the narrow atmosphere of orthodox Presbyterianism that he grew up. It was through reading Unitarian pamphlets by Emerson, Channing, and Martineau that he made the break that led him into the broad fellowship of free religion.

Dr. Bradley made clear his deep conviction regarding the fundamental truths upon which the witness of liberal religion are based. He also expressed considerable fears concerning the present position of American Unitarianism.

He saw no gospel in the humanist emphasis which ignored prayer and talked of God in vague, obscure terms. He was perturbed that over concern with the necessity for intellectual integrity was causing the movement to ignore the needed emphasis upon the gospel of love.

There were men and women in the pews, he affirmed, with heavy burdens, deep sorrows, great anxieties.

Had we a gospel that would help them in time of distress, bring comfort to them in their sorrow hour and give them strength to face life anew?

His answer was that we had and he wanted to see that gospel preached.

Those Unitarians who are reluctant to engage in propaganda methods came under the heavy fire of Dr. Bradley's vigorous attack.

He hadn't any time for ministers who thought they were slipping if their congregation exceeded 25. His wish was to get the message of free religion across to as many people as possible. He wanted to do it because he felt deeply that the witness of free and undogmatic Liberal Christianity could lift men above their burdens of sorrow and distress, and provide such inspiration as would give life renewed meaning.

Dr. Bradley felt the most urgent need in Unitarian circles at this time was a spirit of enthusiasm. The movement wanted vitality, that its message would speak to the hearts and minds of men and bring a quickening response.

"Read your Martineau again," he said, "read your Emerson, read your Channing, and find within them the secret of that religion which transforms men's lives, causes them to overcome their doubts and fears, and to discover inner peace—the peace of God."

It was preaching of a kind Unitarians are not accustomed to; an eloquent utterance of a fiery evangelist, whose every word is rooted in an intensely personal religious faith.

It was a sermon that sent us on our way in a mood of reflection.

It was, though, revealing to hear the comment of a visitor: "What beautiful prayers", she said, "How movingly they were read".

A. P.

Liverpool District Women's League.—A hundred members were present at Southport Church for the Summer Meeting of the Liverpool District League, which took place on Wednesday, July 11, 1951.

The Service was conducted by Mrs. A. H. Birtles; her address on Rest and Relaxation was an inspiration to all. She urged members not to be so absorbed in everyday worries and anxieties that they miss all the loveliness of life. She asked members to set time apart daily for relaxation and contemplation and observed that if present day life appears difficult, we still have the beauty of the sunsets which inspired Turner to paint them.

After tea, reports on the Women's League Conference at Oxford were given by nine members of the Liverpool District who had attended, each speaker giving a five minute impression of one session of the Conference.

Preston and District Women's League.—The Summer Meeting was held at Kendal, on June 6; there were about 100 present. A Bring and Buy Sale was held in aid of the Grundy Home for Children at Great Hucklow. As it was a perfect Summer's day the Sale was held in the garden of the Old Chapel. Mrs. Stubles, of Kendal, was the Opener and Mrs. Tonge, President of the District League, was in the Chair. It was a great success, over £20 was raised; the Rev. Mr. Piper acted as auctioneer and very well he performed that duty, causing much amusement.

Sheffield District Women's League.—Forty members attended the Summer Meeting at Doncaster. The Service was conducted by Mrs. R. Philipson, of Hull, who gave an address entitled "Women's contribution to the work of our Church". During the Service, Mrs. M. Parkinson (Doncaster), immediate past President, presented to Mrs. J. E. Guest (President) a badge of office, to be worn by all Presidents. This badge has been subscribed for by all Branches in the Sheffield District.

Liverpool and District Sunday School Society.—On June 30 last, the Society held its Summer Meeting.

It was a beautiful day and about 20 were present. The company walked along the promenade from New Brighton ferry to Harrison Drive. A bus was then taken to the Memorial Church at Wallasey, where a most inspiring short Service was conducted by the Rev. B. L. Golland.

Carlisle.—On Sunday, June 24, the Rev. W. J. Carter's Farewell Service was held; there was a nice company of members and friends present. After Service a Social Hour took place. As a mark of appreciation and esteem Mr. Carter was presented with books of his own choice, while Mrs. Carter received a Bible. Mr. Bolton in well chosen words made the presentations and others added their good wishes. Mr. and Mrs. Carter suitably responded, thanking all who had worked with them. Mr. Carter has been the recipient of presents from other societies in Carlisle in which he has been active.

Huddersfield.—The Service on Sunday, July 15, took the form of a Memorial to the late Rev. J. Hanson Green, a member of the congregation, formerly Minister of Lydgate Chapel, Newmill, nr. Huddersfield (1893-1907) and Headmaster of Holmfirth Secondary School from 1907 to 1928.

The congregation included Mr. Green's son, Mr. H. G. Green, who is Reader in Mathematics at Nottingham University and Mr. K. R. Brain, Headmaster of Holme Valley Grammar School, which is the successor to the former Holmfirth Secondary School. The Old Holmevalians' Association was represented by Mr. T. D. Deakin, the President, and Mr. Edward Crosland represented the Yorkshire District Society of which Mr. Green was an enthusiastic member. The Rev. E. Basil Short, the Minister of Lydgate Chapel, was present as the Secretary of the Yorkshire Unitarian Ministers' Union, and the congregation at Lydgate was represented by Mr. and Mrs. John Brook. The Rev. Dudley Richards, the Minister of Fitzwilliam Street, read from the apocryphal book, "The Wisdom of Solomon" and gave an inspiring address based on the words: "In kinship with wisdom is immortality".

Knutsford.—It was estimated that about 500 people (including children) attended the annual Sunday School Rose Queen Festival in the chapel garden. The Crowning of Mary Cox, the fifth Rose Queen of the school, by Joyce Rapper, the retiring Queen, was a colourful and impressive ceremony. In a short address the Rev. Stanley Mumford said the ceremony had religious significance in that the vocation of the Rose Queen is to set an example of Christian service to her school.

On the following day the Sunday School Anniversary Services were conducted by the minister (the Rev. Stanley Mumford). At the Evening Service the Rose Queen was dedicated to the service of God and His Kingdom. The occasion deeply impressed a large congregation.

A number of News Items are held over until next week.

CALENDAR

SUNDAY, AUGUST 5th, 1951

Aberdeen, Un. Church, Skene St., 11 and 6, Rev. Gordon Beverley.
Aberystwyth, New Street Meeting House, 11, Mr. Timothy Lewis.
Ainsworth, Un. Ch., Knowsley Rd., 11 and 3, Rev. B. Gill.
Ansdell. (See Lytham St. Annes.)
Astley, Unitarian Chapel, Manchester Rd., 11 and 6.30, Mr. J. Mather.
Altrincham, Dunham Road Chapel, 11 and 6.30, Rev. A. W. Vallance.

Bath, Trim St. Chapel, Unitarian, 11 and 6.30, Rev. H. D. Wiard.
Belfast, All Souls, Elmwood Av., 11.30 and 7, Dr. A. L. Agnew.
Belfast, First Church, Rosemary St., 11.30 and 7, Rev. H. J. Rossington.
Bessels Green (nr. Sevenoaks), Unitarian Ch., 11, Mr. C. S. Dence.
Billingshurst, Free Church, South Street, 11.15, Mrs. Savage.
Birkenhead, Un. Ch., Bessborough Rd., 6.30, Mr. Williams.
Birmingham, Ch. of Messiah, Broad St., 11 and 6.30, Rev. Gordon Stuart.
Birmingham, Waverley Road Church and Hurst Street Mission, Small Heath, 6.30, Mr. A. Benton.
Blackpool, North Shore, Dickson Rd., 10.45 and 6.30, ——.
Blackpool, South Shore, Lytham Rd., 11 and 6.30, Rev. Arthur Whittaker.
Bolton, Bank St., 10.30 and 6.30, Rev. J. Gordon Davies.
Bolton, Halliwell Rd., Free Ch., 10.45 and 6.30, Supply.
Bolton, Unity Church, Deane Rd., 10.30 and 6.30, Rev. I. L. Tosland.
Boston (Lincs), Spain Lane, Unitarian Ch., 6.30, ——.
Bournemouth, Un. Ch., West Hill Rd., 11, Rev. L. Redfern.
Bradford, Town Hall Square, 10.45 and 6.30, Rev. F. A. Bullock.
Bridgwater, Christ Ch., Dampiet St., 2.30, Sunday School, 6.30, Supply.
Bridport, Unitarian Chapel, 11 and 6.30, Rev. G. Randall Jones.
Brighton, Christ Ch., Unitarian New Road, 11, Rev. J. Wilson, 6.30, Rev. R. Philipson.
Bristol, Lewin's Mead Meeting, 6.30, Rev. J. H. Coram Davies.
Bristol, Oakfield Rd., Clifton, 11, Student, U.C.M., 6.30, Rev. J. Tyssul Davis.
Burnley, Unitarian Church, Trafalgar Street, 3, Mr. W. H. Cunliffe.
Bury, Bank St., 11 and 6.30, Rev. F. M. Ryde.

Cambridge, Memorial Ch., Emmanuel Rd., 11, Professor Stratton.
Cardiff, The West Grove Un. Church, 11 and 6.30, Rev. Eric Putin.
Carlisle, Unitarian Church, Lorne St., 2.15, Sunday School, 6.30, Supply.
Chatham, The Church of the Great Companions, Hamond Hill, 3, Rev. Will Hayes.
Chesterfield, Elder Yard Ch., 10.45 and 6.30, Rev. E. Stanley Peters.
Chowbent Chapel, Atherton, 10.45 and 6.30, Mr. S. H. Knight.
Cosley, Staffs, Old Meeting House, Old Meeting Rd., 11 and 6.30, Rev. P. C. Whitman.
Crewe, Free Christian Church, Beech St., 6.30, Supply.
Crewkerne, Un. Ch., Hermitage St., 11 and 6.30, Rev. F. Tebby.
Croydon, Free Christian Ch., Wellesley Rd., 11, Miss B. A. Briggs, 6.30, Miss C. Hiner.

Dean Row, 10.45, Rev. E. E. Wrigley. Styal, 6.30, Rev. E. E. Wrigley.
Denton, Wilton Street Chapel, 11 and 6.30, Rev. John Gill.
Derby, Friar Gate Unitarian Chapel, 11 and 6.30, Rev. M. Constance Harris.
Ditchling, Old Meeting House, 10.45, Rev. R. Philipson.
Doncaster, Free Christian Ch., Hall Gate, 11 and 6.30, Rev. G. W. Parkinson.
Dover, Adrian Street Un. Ch., 6.30, Mr. C. Emery.
Dublin, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks.
Dudley, Old Meeting House, Wolverhampton St., 11 and 6.30, Rev. Charles Easton.
Dukinfield, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. Sydney P. Whitehouse.

Edinburgh, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. R. Tavener.
Exeter, George's Chapel, South St., 11 and 6.30, Rev. D. B. Fraser.

Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith.
Glasgow, St. Vincent Street, Un. Ch., 11, Mr. Peter Hamilton.
Guildford, Ward Street Church, 11.15, Closed during August.

Hale Chapel, Hale Barns, 10.45 and 6.30, Rev. John Stokes.
Halifax, Northgate End, 10.45 and 6.30, Rev. W. H. Payne.
Hastings, Free Chris. Ch., South Terrace, 11, Rev. Denbigh Hilton, 6.30, ——.
Hinckley, Great Meeting, Baines Lane, 11 and 6, Rev. C. H. Bartlett.
Horsham, Worthing Road, 6.30, Rev. J. Martin Hall.
Horwich, Unitarian Free Church, 6.30, Supply.
Huddersfield, Fitzwilliam St., 11, Rev. Dudley Richards.
Hull, Park St. Ch. (Un.), 6.30, Mr. Colin Longthorp.

Ipswich, Friars Street, 11; Bury St. Edmunds, Churchgate St., 6.30, Rev. W. Haworth.

Kendal, Market Place Chapel, 11 and 6.30, Rev. C. A. Payne.
Knutsford, New Meeting House, 11 and 6.30, Rev. H. Whittaker.
Knutsford, Brook St. Chapel, 11 and 6.30, Rev. Stanley Mosop.

Lancaster, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. Hall.
Leek, Mill Hill Chapel, 10.45 and 6.30, Dr. R. W. Weeks.
Leicester, Newarkgate Rd., 11, Junior Ch., 6.30, ——.
Leicester, The Great Meeting, East Bond St., 11 and 6.30, Dr. A. S. Henry.
Leighton, Vaughan Hall, Green Walk, 11, No Service.
Lewes, Westgate Chapel, 11, Dr. H. W. Stephenson.
Lindley, High St., Unitarian Church, 6.30, Rev. W. H. Kendall.
Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Rev. L. A. Garrard.
Liverpool, Renshaw Free Church, 6.30, No Service.
Liverpool, Domestic Mission, Mill St., 6.30, No Service.
Liverpool, Gateacre Chapel, 11, Mr. David Paterson.
Liverpool, Hamilton Rd., Everton, 6.30, Rev. Brian Golland.
Liverpool, Hope St., 11 and 6.30, Rev. Sidney Spencer.
Liverpool, Ullet Rd., 11 and 6.30, Dr. H. McLachlan.
London, Bell Street, Edgware Road, 6, Rev. Walter M. Long.
London, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. W. B. Tavener.
London, Brixton, Effra Rd., 11, Rev. E. G. Lee.
London, Essex Church, Palace Gardens Terrace, Notting Hill Gate, W.8, No Service.
London, Forest Gate, Upton Lane, 6.30, Mr. F. Cordell.
London, Golders Green, Hoop Lane, 11, Rev. H. H. Cheetham.
London, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. W. H. Cordell.
London, Hampstead, Rosslyn Hill, 11, Rev. W. Waddington.
London, Highgate Hill, Unitarian Church, 11, Rev. G. J. G. Grieve.
London, Ilford, High Rd., 6.30, Mr. Colin Dence.
London, Islington, Un. Ch., Upper St., Preston Hall, 7, Rev. A. V. Fox.
London, Kilburn, Unitarian Chr. Ch., Quex Road, 11, Mr. J. Quirk.
London, Lewisham, Un. Ch., High St., 11, Rev. John Kielty, 6.30, Rev. Robert Tayler.
London, Leytonstone, Lea Bridge Rd., Knotts Green, 6.30, Closed
London, Mansford St. Chapel, Bethnal Green, 6.30, Rev. J. W. Dumble.
London, Richmond Free Ch., Ormond Road, 11, Mr. R. C. Karger.
London, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. F. Hankinson.
London, Theistic Ch., 29 Bell Street, Edgware Road, 11. Services Suspended until October 7.
London, Wandsworth, Un. Ch., East Hill, 11, Rev. F. Hankinson, 6.30, Mr. Geo. Tarrant.
London, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6. August 5th, Rev. T. L. Jones.
London, Wood Green, Unity Church, Newnham Road, 6.30, Rev. G. J. G. Grieve.
London, Woolwich, Dallin Road, S.E., 11.15, School, 6.30, Supply.
Loughborough, Victoria St., 6.30, Supply.
Lytham St. Annes (Ansdell), Unitarian Church, Channing Rd., 11 and 6.30, Rev. Herbert Crabtree.

Maidstone, Unitarian Ch., Market Buildings, 6.30, Rev. Denbigh Hilton.
Manchester, Blackley, Unitarian Church, Chapel Lane, 6.30, Supply.
Manchester, Cross Street Chapel, 10.45, Miss Joyce Hazlehurst, 6.30, Rev. R. V. Holt.
Manchester, Failsworth, Dob Lane Chapel, 10.45 and 6.30, Rev. J. Pipkin.
Manchester, Mill Street Free Church, Bradford, 3, Mr. R. S. Salt.
Manchester, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. F. Cotter.
Manchester, Monton Ch., Eccles, 10.45 and 6.30, Rev. D. T. Evans.
Manchester, Pendleton Un., Cross Lane, 6.30, Mr. T. W. Roberts.
Manchester, Platt Chapel, Rusholme, 6.30, Rev. J. William Dyer.
Manchester, Renshaw St. Mission, 6.30, Rev. A. J. Heale.
Manchester, Stand Ch., Whitefield, 10.45 and 6.30, Mr. A. E. Potts.
Manchester, Wilbraham Rd., Chorlton-Cum-Hardy, 6.30, No Service.
Manchester, Wythenshawe, Un. Church, Brownley Rd., Benchill, 6.30, Mr. J. S. Hallam.
Mansfield, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Twinn.
Marple, Calver Institute, 3, each Sunday.
Middlesbrough, Free Christian Ch., 10.30 and 6.30, Rev. E. A. Davies.
Middlesbrough, Christ Ch., Unitarian, Corporation Rd., 6.15, Rev. A. E. Morris.
Middleton, Old Road Chapel, 6.30, Rev. John Evans.
Morecambe (see Lancaster).
Mossley, Hollins Unitarian Church, 3, Newton Abbot, 6.30, Rev. C. G. Toone.
Mossley, Christian Church, Stamford Rd., 10.45 and 6, Mr. Eric Shaw.

Nantwich, Old Chapel, 6, Supply.
Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. A. J. Martin.
Newport, I.o.W., Un. Ch., High St., 11 and 6.30, Rev. W. J. Carter.
Norwich, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy.
Nottingham, High Pavement Chapel, 10.45, Rev. M. Constance Harris, 6.30, Mr. B. M. Adcock.

Oldbury, Unitarian Church, Birmingham St., 11, Children's Service, 6.30, No Service.
Oldham, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall.
Oxford, Manchester College Chapel, Closed during vacation, reopening Sunday, October 14th.

Padham, Nazareth Unitarian Ch., Knight's Hill, 6, Rev. W. Hill Worthington.
Park Lane Chapel, near Wigan, 11 and 6.30, Rev. Albert Smith.
Plymouth, Unitarian Centre, Hoxton Rd., 11 and 6.30, Rev. E. H. Kneller.
Poole, Un. Ch., Hill St., 11.15, Junior Church, 6.30, Rev. E. Price.
Portsmouth, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. Stubbs.
Preston, Unitarian Chapel, Church St., 6.30, Rev. Alun Williams.

Rishworth, Huon, the Meeting House, Closed.
Rochdale, Church of Our Father, 10.45 and 6.30, Rev. William Miller.
Rochdale, Blackwater St., 10.30 and 6, Rev. William Bunn.

Salt, Adkins Rd., 11, Rev. J. William Dyer.
Scarborough, Un. Ch., Westborough, 10.30 and 6.30, Rev. W. T. Wilson.
Sheffield, Unity Church, Cookworthy Rd., 11, Rev. E. D. Dewey.
Sheffield, Fulwood Old Chapel, 11, Rev. D. T. Evans.
Southend (Ansdell), 6.30, No Service.

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DEATH

MARY E. WALLS (widow of David), at Bromley, Kent, Cremated at Honor Oak, July 30.

MARRIAGE

FAUX-BONE.—At Barton Street Unitarian Chapel, Gloucester, on July 28, by Rev. A. W. Vallance assisted by Rev. W. Priestley Phillips, Derrick P. Faux, of Painswick, Glos., to Margaret, daughter of Mrs. and the late Rev. Walter Bone, of Gloucester. Future address: 37 London Road, Stroud, Glos.

SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY.
SHREWSBURY, High St., Unitarian, 11 and 6.30, Rev. A. H. LEWIS.
SIDMOUTH, High Street, Unitarian, 11 and 6.30, Rev. F. D. JONES.
SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Mr. ERIC KAY.
SOUTHEND-ON-SEA, Dunsley Rd., 11, Children's Ch., 6.30, Rev. E. G. GRIFFI.
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. A. H. BUTLER.
STALYBRIDGE, Un. Ch., Canal St., 10.30 and 6.30, Rev. E. D. EVANS.
ST. HELENS, Corporation St., 6.30, Rev. DUNCAN P. STEWART.
STOCKPORT, Un. Ch., St. Peter's Gate, 10.30 and 6.30, Rev. IRVIN HODGSON.
STOCKTON-ON-TEES, Wellington St., 6.30, Rev. A. J. MARTIN.
STOURBRIDGE, Presbyterian Un. Chapel, 11, Rev. ROSALIND LEE.
SWANSEA, Pentrepoeth, Free Christian Meeting House, 11, Rev. SIMON JONES.
SWANSEA, Unitarian Ch., High St., 11 and 6.30, Rev. B. VINEY.
SWINTON, Swinton Hall Rd., 10.45 and 6.30, Rev. ERIC WILD.

TAVISTOCK, The Abbey Chapel, 3.15, Rev. E. H. KIMBLEY.
THORNHILL, Old Meeting House, Ashford Rd., 6.30, Rev. G. KIMBLE.
TOTTERDOWN, Unitarian Church, 10.45 and 6, Rev. MAURICE JOHNSON.
TORQUAY, Unity Ch., Montpellier Rd., 6.30, Mr. H. SHURLEY.
TROWBRIDGE, Conigre Unitarian Ch., 11 and 6, Rev. A. F. O. THOMAS.

WALLASEY, Memorial Church, Manor Rd., 11 and 6.30, Rev. ENOCH HILL.
WARRINGTON, Cairo St., 10.30 and 6.30, Rev. E. W. DENNIS.
WARWICK, High Street Church, 3, Rev. T. J. JONES.
WATFORD, Friends House, Derby Rd. (by permission), 7.30, Last Sunday in the month.
WEST BRIDGFORD, Lodge Road, 6.30, Mr. P. J. SPENCER.
WEST KIRBY, Brookfield Gardens, 11 and 6.30, Rev. J. KEITH MEDLEY.
WHITBY, Flowergate Chapel, 6, Mr. T. B. KEYSER.

YORK, St. Saviourgate Chapel, 6.30, Closed.

THE NETHERLANDS, UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, the N.U.F., 14, Gordon Sq., W.C.1.

THE UNITARIAN COLLEGE MANCHESTER

£10,000 CENTENARY APPEAL FUND

HALF-TIME

On June 30, 1951, the position of the Appeal Fund was:—

"Half-Time" Target	...	**£5,000**
Actually Received	...	**£4,100**

The Committee of the Unitarian College, Manchester, wish to thank all who have contributed to this fine total.

Please keep up the good work and help us to reach **£6,000** by Christmas!

The Appeal Treasurer is
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